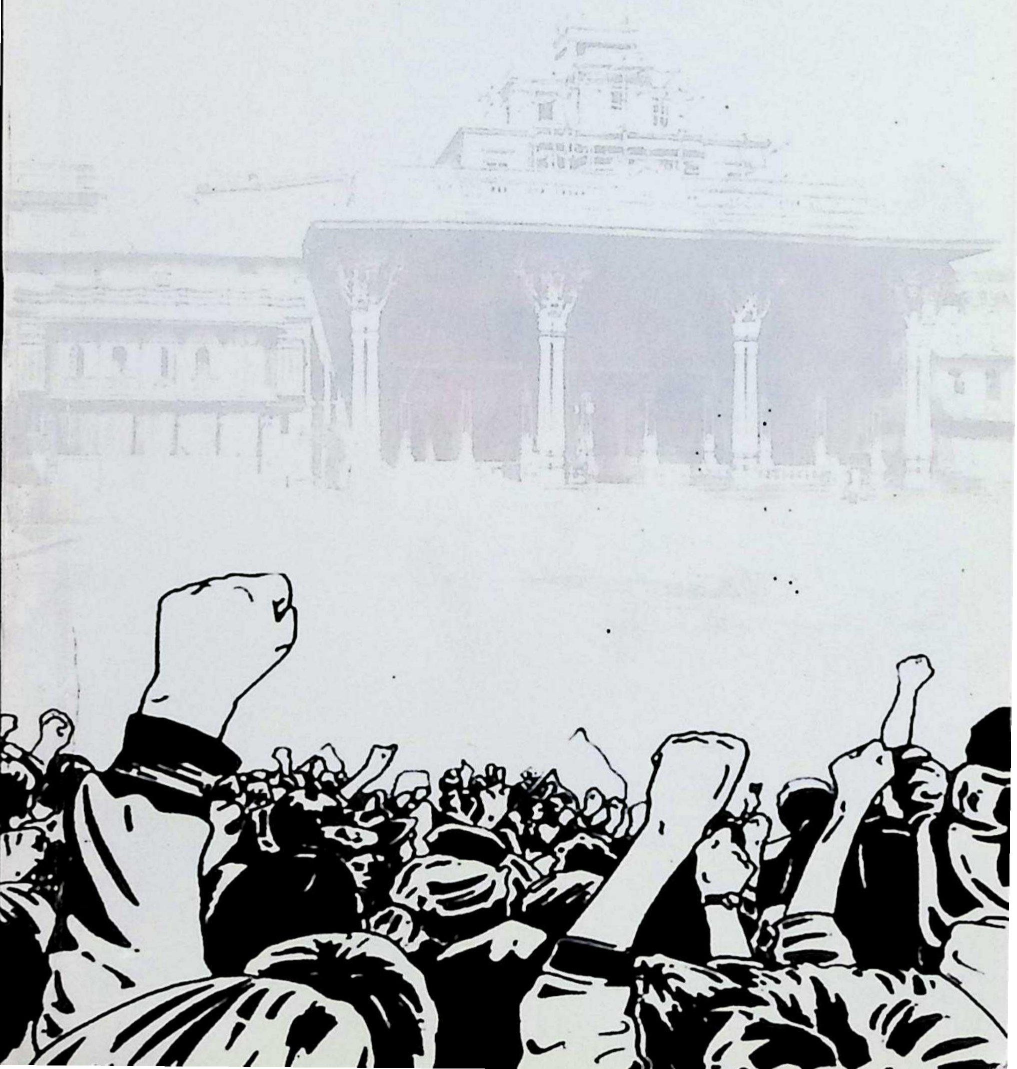
Mysore Veerashaiva Agitation of 1890s and Its Long Term Repercussions on the Lingayat Community

Dr. S.M. Jamdar, I.A.S. (Retd.)



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Sri. and Smt. Maharudrappa Basappa Lingadalli

Naturally talented, kind hearted and generous Sri. Maharudrappa Lingadalli was born on 10th December 1937 in Lingadalli of Bailahongal taluk of Belagavi district. While he completed his primary education in Belavadi and Bailahongal, his father Basappa moved over to his in-laws town Banahatti of then Bijapur district. Facing the challenges of taking care of a big family with a small income he raised his children by supplying water to other families in the town.

Sri. Maharudrappa passed his SSC from the famous S.R.A. school in Banahatti, obtained B.Sc. degree from RLS College of Belagavi and then joined S.R.A. High School - where he was a student - as a science teacher. Later on, obtaining B.Ed. degree he served as an Assistant Teacher for over three decades. He retired in 1995 after serving as the Head Master for a few years.

His range of knowledge was very vast. He was an ardent follower of Basava principles and philosophy. The couple has two sons – Ravi and Chandrashekar as well as three daughters – Shylaja, Savitha and Sujatha. Educating and raising them with good traditions, the children were helped by the parents in setting up their own beautiful lives. Sri. Maharudrappa was known as being soft with gentle and firm with harsh folks. He had unmatched interest in literature. When he was fifty years old he published "Tareya lokakke Sagona" (Let us go to the world of stars) – a collection of science related poems.

Having lived a fulfilled life, he became one with the almighty God on 5th November 2008, forever wishing well for all around him.

Preface

Sereral developments in the hisory have shaped the present nature of Lingayat community in India. Of them the least known historical event was the agitation of Mysore Virasaivas in 1889-90.

I accidentally came across the records of this epoch making agitation while studying the history of census operations in India since their inception. As an IAS officer, my initial interest was casual and it was limited to the administrative aspects of Census operations only.

Later, I undertook a detailed study into the many contradictory aspects of the Lingayat culture as it is found today. This led to the re-examination of the Census reports from 1871 to 1931 in so far as they related to the Census of religions and castes. They proved to be gold mines of very significant information about the history of Lingayats. They answer the most perlexing questions of how contradictory aspects coexist in the same religious community, namely, *Veerasaivism Vs. Lingayatism which are polar opposites!*

When I correlated the facts discerned from the Census Reports with the literature of the same period on the aspects of Ligayat religion, it explained several issues and developments which have led the community to the present chaos.

This small book is my attempt to place before, not only the Lingayat community but also the larger public, the records and eveidece of historical nature which shaped Lingayat psyche and community as on finds it today.

This books explains how Veerasaivas of Mysore misled the larger community in fulfilling their selfish and sectarian ambitions to distort the 800 year old Lingayat religion founded by Basavanna and numerous Sharanas.

In the government records Veerasaiva as a sect first time appeared only in 1891. Till then it was unknown. All government records use the term Lingayat not Veerasaiva.

Further, three Veerasaivas wrote totally wrong history, totally absurd philosophy and contrarian social structure of Lingayat community respectively in the Censuses of 1901 and 1911 which form part of the respective Census Reports.

Moreover, the unholy trio of the same three Veerasaivas obtained Government orders of the Maharaja of Mysore to declare :

i) That Lingayats were Lingi Brahmins / Veerasaiva Brahmins;

ii) That Lingayat religion was founded by Panchacharyas and Basavanna was only a devotee who reformed it in the 12th century;

iii) That Lingayats had Chaturvarn System among themselves.

Later, forign scholars have commented how clearly wrong were these three stands of the then Mysore Veersaiva leaders. How they achieved their wrong ambitions have been amply described by these Government records. This book reveals these facts of Lingayat hisotry hiterto lying buried in the government records and reports.

In addition, this book examines in greater detail the long term impact of this agitation both positive and negative on the total Lingayat community in India. It also relates this agitation to the emergence of Akhil Bharat Veerasavia Mahasabha, founding of Sivayoga Mandir, growing influence of Panchacharyas, and rempant use of the word Veerasaiva in the subsequent literature. It also reveals how the *ignorant but well-meaning leaders of the community were misled by this agitation in the subsequent fifty years.*

In the preparation of this book, I must record my sincere gratitude to the young and serious researcher Dr. Vijayakumar Boratti who obtained many reference books, especially, the four Annexures from the Mysore University Library. I also thank Dr. J.S. Patil for effecetively translating it in Kannada within a very short period of one month. I fail in my dity if I do not mention the painstaking efforts of Smt. Muktha B. Kagali in correceting too many compositional, grammatical and typing errors in time and supervising the timely printing of it. I am highly grateful to Sri Chandrashekar Lingadalli for the timely and generous funding support in publishing this book. I am grateful to Satyasri Printers for beautifully printing it.

If the discerning readers get enligjtened by this little book, It deem that my efforts are richly rewarded.

Bangalore 10.10.2020 ***Dr. Shivanand Jaamadar***

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Chapter-1

Introduction

In the early 1890s the Lingayats in the princely state of Mysore organized a statewide massive agitation against the government. This agitation was against the classification of all Lingayats as castes in the Shudra Varna of Hindus in the 1881 Census of the state. Prior to that, the 1871 Census Report had considered Lingayats as a separate independent religion. Changing the status from an independent religion to a group of Hindu castes and placing them at the lowest social rung of Hindu society was too much of a humiliation to a large community. There was no consultation and no reason or justification whatsoever was assigned to the sudden change of Lingayats' position in the larger society.

If it were only matter of change of status of Lingayats, it could have been a much simpler issue. The agitators were seeking the removal of the Shudra tag on the one hand and demanding that Lingayats be recognized as Brahmins on the other. These two polar opposites being demanded at the same time by the same community was a tricky issue for the government. The agitators knew the gravity of their twin demands. They were aware of the fact that unless the whole community stands together and resists all threats and totally boycotts the next Census 0f 1891, the government would not budge. They successfully managed to achieve the community solidarity which was unprecedented. Being the second largest community in the state and being more influential, their agitation proved that unless the Government yields to their demand it would not end. That is what the government precisely did.

The government ordered that Shudra tag should be permanently removed from the Census system and Lingayats were allowed to consider themselves as "Veerashaiva Btrahmins".

The implications of the twin decisions of Mysore Government in 1891 were far reaching and serious. Once and for all, the two decisions had permanently altered the fundamental nature of the Lingayat religion and it laid down the direction it would go in the coming days.

It should not be forgotten that Lingayat religion arose in the revolution of the mystics. It sought amelioration of the Shudras. Largest followers of the Lingayats religion were the Shudras. But Some Mysore Lingayats felt that Shudra tag was an insult to them.

Secondly, the twelfth century Sharanas' revolt was entirely against the Varnashram Vedic Dharma dominated by the Brahmins. But here were a bunch of mean and self-centered individuals who fought for getting recognition as Brahmins and to bring back Varnashram Dharma.

Soon after Basavanna demitted premier's position his new religion was sought to be destroyed through counter-revolution and bloodshed. Behind that bloodshed were the Sanatani conspirators like Kondi Manchanna and Narayan Kramit. Claiming "Varna Sankar" and violation of "holy Vedas" as the grave offences, they provoked the king to protect the sanatan dharama. Kalyan turned into a battle field. Thousands of Sharanas were butchered. Basavanna was sacked from the Premiership and was banished from the Kingdom in1167. King Bijjala was also purportedly murdered. But the new religion taught by Basavanna did not vanish.

Thousands of Sharanas who escaped the carnage, got scattered throughout southern and western India and spread their new faith with missionary zeal wherever they settled down. That is the non-Vedic. Non-Agamic and egalitarian Basava Dharma commonly known as Lingayat (H. Ishvaran, 1997).

In the light of the brief introduction above, the agitation of Mysuru Lingayats in 1891, eight hundred years after the birth of Lingayat Dharma, should be seen as an anti-Lingayat, anti-Basava and anti-Sharan Dharma agitation. Its main objective was to demand recognition of Veerashaivas as "Lingi Brahmans" or "Veerashaiva Brahmans".

The agitators won. The government agreed to their demands. Veerashaivas were allowed to call themselves as "Lingi Brahmans" and the agitation ended. Whatever might be the socio-cultural context and the compulsions leading to such demands, it is strange how one can go to the level of totally reversing the main identifying doctrines of one's own religion and its blood-stained history. That is what Veerashaivas/Lingayats of Mysuru did in 1891.

All that happened in Mysore was not in a remote history but it happenned just 130 years back. Public memory is short lived (politicians know it better!). People have forgotten all that happened then.

Today no one knows about the 1891 agitation of Veerashaivas. Not many know whether Veerashaivas were recognized as "Lingi Brahmans". Panchacharya, the pontiffs of Veerashaivas, even by mistake, do not mention the fact that they supported the demand for Lingi Brahman status.

The Veerashaiva agitators' mouth piece was 'Star of Mysore' newspaper which, alone among others, is still active in Mysore. But it is no longer owned or controlled by Lingayats. It has been sold out to others. Its Archives chronicle the lurid details of Veerashaiva agitation which it supported (Boratti 2020).

Another arm supporting that agitation was the The Lingi Brahman Granthamale of Sholapur funded by late Warada Mallappa, a rich industrialist of Maharashtra. From 1879 to 1910 it had brought out 62 spurious books in Sanskrit and Marathi in favor of pro-Veerashaiva and anti-Lingayat religion (Prakash Girimallanavar 2020). Now it has disappeared altogether! And all those books have been forgotten. Another such publishing house in later years in Mysore was Kashinath Granthamale (1928-1960). It had also brought out 50 anti-

Lingayat books but in favor of Veerashaivas (Gundashastri 1935). That publishing house has now become extinct and its books have entered the oblivion!

The leaders of that agitation – P.R. Karibasava Shastri, N.R. Karibasava Shastri, Veerasangappa and his son Virupakshayya are all forgotten now. But the history has recorded their dubious roles and the concocted literature they created (Boratti 2020).

"Those who cannot remember the past are condemned to repeat it" said George Santayana in 1905. Winston Churchill slightly modified it and said: "Those who fail to learn from history are condemned to repeat it" (in 1948 in the House of Commons). It is true. The history of Lingayats repeated now again for survival!

While the memory of Mysuru Lingayat agitation is erased from the public mind its ghosts are still alive to haunt the Lingayats not just in Mysuru but all over Karnataka, Maharashtra and Telangana. Its long term adverse impacts are alive to this day and indeed they are main roots of the division between Lingayats and Veerashaivas.

In the following chapters of this monograph, the details of the developments and their far reaching negative and positive consequences are documented for the benefit and knowledge of the Lingayat community at large so that they would know the truth.

■

Chapter-2

The Cause of the Agitation and The Main Demands

The 1881 Census of Report of Mysore reversed the status of Lingayats from an independent religious group, as shown in the 1871 Census Report, to that of Shudras among Hindus. Lingayats were treated as a group of castes among Hindu Shudras and not as a separate religion. No justification whatsoever was given in the Report for this profound unilateral change.

This unexpected change of status in the Census terribly upset the leading persons in the upper caste Lingayat community of Mysore. They were not worried so much nor upset for the loss of independent status to Lingayat community. Their collective pride was hurt by the Census classification of Lingayats as Shudras. They did not protest in any manner whatsoever against the loss of independent status to their religion.

The leaders of agitation showed more interest in proving that Lingayats were Brahmans and that Lingayats were Hindus. They indeed did not want recognition of Lingayats as a separate religion different from Hinduism. Simply because all these leaders were Aradhyas. They were also supported by the heads of numerous Lingayat mutts who were Jati Jangamas more akin to Aradhyas. These Aradhyas, as per the history of Lingayat faith, were Brahman converts to Sharan dharma. In course of time they had reverted to many Brahmanical practices much against Lingayat doctrines.

As a matter of fact, P.R. Karibasavashastri who was the prime spokesperson, was a professor of Sanskrit and Kannada in Maharaja college and simultaneously a Court Scholar (Asthan Pandit) in the Royal Court of the Maharaja of Mysore which was overwhelmingly packed with Brahman scholars (especially Tamil Brahmans – Ayyers and Aiyangars).

These Aradhya Court Scholars (Aasthan Pundits) feared that if the Shudra tag to their caste were allowed to continue, the Brahman scholars in the royal court would look down upon them and they might even lose that status. It was necessary for them to remove the Shudra tag on the one hand and get the recognition to Lingayats as Brahmans.

Mysore Agitation was actually agitation of Aradhyas and Jangamas who preferred to call themselves Veerashaivas. Their humiliation led to a massive organized protest against the 1881 Census Report throughout the princely state. Being an educated lot and main competitors to Brahmans, these Aradhyas organized their protest and agitation very systematically.

They started a newspaper of their own known as "Star of Mysore" in Kannada which became their mouth piece and common mode of mass communication. They mobilized all Lingayat mutts. They brought out a written manifesto in tens of thousands of copies and distributed it in all villages of the old princely state of Mysuru. They also met His Highness the Maharaja of Mysore and submitted their memorandum. The Maharaja was more inclined towards them.

The main objectives of the agitators were two– getting rid of Shudra tag and getting recognition as Brahmans. The agitation was effectively timed shortly before the start of the 1891 Census operations in Mysore (letter of Ganjam mutt is shown in Annexure 1).

It must be told that Lingayat were the second largest community in Mysore (12 percent of the total population) whereas Vakkaliga were the largest community (25 perecent). Lingayats had too many mutts as their centers of organization and activities. They were also the largest trading community. N.R. Karibasavashstri, P.R. Karibasavashastri, Yajman Veerasangappa and his son Veerupakshiah spearheaded this agitation. Yajman Veersangappa established Star of Mysore news paper for advancing their anti-Census campaign. It took a serious turn in 1891 (Boratti 2020).

The demands of the Aradhya Veerashaivas' campaign against the 1891 Census of Mysore were a total reversal of the basic principles and philosophy of the religion founded by Basavanna, that they claimed to follow! Their claims are shown below.

Veerashaivas claimed that :

a) Veerashaiva was a sect of Hinduism;

b) Veerashaiva had its own hierarchical caste system like Chaturvarna;

c) Veerashaiva was derived from Agamas;

d) Veerashaiva is an ancient faith;

e) Veerashaiva was founded by five Acharyas; and

f) Twelfth century Sharanas only reformed the pre-existing Veerashaiva sect faith.

i) As the very claims of the agitators imply they did not demand restoration of independent religion status to Lingayat religion, as was done just ten years back in the 1871 Census of Mysore;

h) Contrarily, the agitators demanded that they should be recognized as "Veeramaheshvar Brahmans" or "Veerashaiva Brahmans" within the Hindu fold.

h) **The main objective of 1891 agitation was to get Lingayats treated as Veerashaiva Brahmans and they got it. They were not so happy and content with their newly acquired identity as Brahmins. They continued their tirade for other demands which they pressed and they got spilled over the next twenty years till 1911.**

These developments are summarized in the following documents.

a) To facilitate smooth running of Census Operations for the ensuing 1891 Census, the Government of Mysore pacified Veerashaivas by agreeing to allow them to reckon themselves as "Veershaiva Brahmins through a notification (Annexure

2: Notification of 5 January 1891). That was enough for the agitators to withdraw the protest and it ended.

b) In the next Census of 1901, P.R. Karibasavashastri insisted that the 1901 Census Report must include a special note on the origin and development of Lingayat religion prepared by him. It was accepted and summarized in the 1901 Census Report of Mysore state. It is important to note that a copy of the Government order is also marked to him. As he was a court scholar he was quite influential in the power circles of Mysore. Karibasava Shastri's note claims that the Veerashaiva faith was founded by the Five Acharyas and Basavanna only revived and reformed it in the twelfth century. It also claims that Veerashaiva is a very ancient faith mentioned in Parameshvaragama. (Annexure 3: Extract from 1901 Census Report).

c) Karibasava Shastri was not content with his own version of the origin of Lingayat faith included in the Report of 1901 census also. He further insisted that the Government must notify that among Veerashaivas there were Chaturvarnas as are among Hindus. He even gave a classification of Lingayat sub divisions grouped into four Varnas as notified in the Government Order of 25 January, 1911. Thus 1911 Census Report ended with the government order accepting the appeal of Veerashaivas to classify themselves into Chaturvarnas.

d) It was this notification dated 25 January 1911 which was very badly criticized by E.R. Enthoven in his article published in the Encyclopaedia of Religion and Ethics 1926 (71-72), which is quoted in the next chapter (Annexure 4: Government Order dated 25 January 1911). The four Lingayat Varnas were :

I. Lingadhari Veerashaiva Brahmans (including Jangamas, Ayyas and Aradhyas);

II. Lingadhari Veerashaiva Kashtriyas (kings of Keladi, kings of Coorg, Palegars of Punganur, Kittur Chennamma, Belavadi Mallamma, other Palegars, Deshmukhs, Gowdas and Sirnadgoudas etc);

III. Lingadhari Veerashaiva Vaishyas (including Banajigas, Nagarthas, Bale Settis, Gowda Settis, other Shaiva Settis etc.); and,

IV. Lingadhari Veerashaiva Shudras (including Samagar Haralayya, Madar Channayya, Dohar Kakkayya, Jedar Dasimayya, Kinnari Bommanna, Ganigars, Kembhavi Bhoganna, Allama Prabhu, Siddharama, Ambigar Chowdayya, Nuliya Chandayya, Urilinga Peddi, Madival Machideva, Samboli Nagideva and almost all Sharanas of twelfth century excluding Basavanna, Channabasavanna, Madhuvaras and other Sharanas who came from Brahman caste).

The facts narrated above sufficiently demonstrate that the 1891 agitation of Mysore Lingayats was a retrograde, anti-Basava and anti-Lingayat development. It marks the final culmination of the longtime efforts of Brahmanic Aradhyas among Lingayats to convert Basava Dharma into a thoroughly Vedic, Agamic and Puranic Hindu sect.

One can easily see how the Basavanna's religion of equality, religion of casteless and classless society, religion of universal brotherhood, religion which practiced equality of men and women, the religion which rejected idol worship temple culture and priestcraft, religion which preached honest hard work (Kayaka), religion which taught sharing of fruits of honest labor with others (Dasoha), religion which rejected Brahmanism along with their Vedas, Agamas, Puranas and Shastras was totally reversed by the Veerashaiva Agitation of Mysore between 1891 and 1911.

■

Chapter-3

Magnitude and the Nature of the Agitation

The Report of the 1891 Census of Mysore contains the detailed account of the Veerashaiva agitation. It is reproduced below verbatim:

(a) "In the graduated scale of the caste system, the Lingayets used to be classed upto 1881 among the Sudras. This was the cause of much irritation to them, and subsequent to the census of 1881, there was much discontent smouldering in their breasts. **As soon therefore as the instructions for the enumeration of 1891 were issued, a strong agitation was started, the head centre of which was in Mysore city,** in which some of the caste are employed in the private service of His Highness, the Maharaja of Mysore, and radiated into the neighbopuring provinces of Bellary, Dharwad &c. ***It was contended by some that the Lingayet religion embraced all the four cardinal castes of Brahmans, Kshatriyas, Vaisyas and Sudras***

and that the Brahmans among them should be termed and entered as such. *The Lingayet Mathas also entered into the movement with much zest, and threatened with excommunication any and every person who did not describe himself in the manner prescribed in a printed manifesto promulgated for the purpose.* ***In this documet the entire community was dvided into 4 gotras,*** the followers of each math being assigned one of them without regard to the prohibitory ties of consanguinity and matrimony, regarding which Brahmanism imposes certain disabilities and restrictions. The more rustic congregations of the sect, however, repudiated the proposition that the Lingayet contained any other castes but Virashaiva Brahmans, and wanted every Linga-wearer to be returned as a Virashaiva Brahman, in the teeth of the ruling of the **Bombay High Court in Gopal Narhar vs Hanumant Ganesh Safray, &c, I.L.R.Bombay III, p. 273,** to the effect that the Lingayets were Sudras. Para 4 of the guide to the enumerators, prefixed to the schedule, seemed to them to justify their describing themselves in whatever way they liked, and they were not slow in sending petitions and telegrams to all authorities likely to have a voice in the matter of settlement of the question. They also interviewed His Highness the Maharaja of Mysore, and begged that their registration as Virasaiva Brahmans may be directed.

At one time, the work of the census enumeration, threatened to come to a dead stop, as the Lingayets all over the Province— and the element is very ramified one— refused to to be censused altogether, except in their own way. The fear of prosecution under the Census Act had no effect on them; the utmost legal penalty thereby imposed did not weigh against the dire consequences of congregational ban and the anathema of their church. The personal influence of the District and other officers did not succeed in moving them from their position.

It is true that the more aged and thoughtful of the community viewed with dislike and suspicion an agitation which aimed not only at transforming them, if only on paper, into equivocal Brahmans, but which would also destroy their recognized independence among the various religious Hindu communities in the land.

These far-seeing people exclaimed with charming naivete that it is not honourable to them to be descended from one set of parents and to own another. But the voice of such dissent was too feeble to be audible in the prevailing outcry.

The crisis was removed by His Highness the Maharaja's Government passing orders to the effect that lingayets should not be classed as Sudra any more than other non-Brahmans, but should be separately designated by their own name and that while they were at liberty to call themselves Virasaiva Brahmans they should specify the name of the particular and well-known sub-division to which each censused unit belonged........ As the name Sudra seemed to be offensive to many of the sects, hitherto tabulated under that category, it was altogether eliminated from the census literature" (pp.240-241 of 1891 Census Report. Part-I)".

*

Chapter-4

How Wrong was the Agitation

How Wrong Was the Demand of Mysore Veerashaivas' has been aptly summarized by R.E. Enthoven in the Encyclopaedia of Religion and Ethics, 1926, pp.71- 72) quoted verbatim below:

"In dismissing the question of the origin of the Lingayat religion, it seemed desirable to give an instance of the claims advanced by learned members of the community for greater antiquity for their religion than historical evidence would afford it".

"Mr. Karibasvashastri, professor of Sanskrit and Kanarese in the State College of Mysore contends that the Saiva sect of Hindus have always been divided into two groups, one comprising the wearers of the Linga, and other those who do not wear it. The former he designates as Virasaiva and declares that the Virasaiva consists of Brahman, Kshatriya, Vaisya and Sudra, the four fold divisions of Manu.

Quoting from the 17th century Parameshvaragama, he declares that the Virasaiva Brahmans are also known as Shuddha Virasaiva, Virsaiva Kings as Marga Virasaiva, Virasava Vaisyas as Mishra Virasaiva and Virasaiva Shudra as Antima Virasaiva.........

The importance of this summary of his views lies in the fact that it is completely typical of the claims that many members of Lingayat community **have recently commenced to advance to be included,** in a sense, within the fold of orthodox Hinduism with the mistaken notion of thereby improving their social standing.

They endeavour to divide themselves into Manu's fourfold caste scheme of Brahman, Kshatriya, Vaisya and Shudra, regardless of ***the fact that theirs is in origin a non-caste religion and that Manu's scheme, which can only with great inaccuracy be applied to the more orthodox Hindu castes, is totally unsuited to Lingayats. A sign of this movement towards Brahmanic Hinduisam among Lingayats is to be found in the organized attempt made be certain Lingayats at recent censuses to enter themselves as Virasaiva Brahmans".***

The Ignorance of Lingayats Misused by Veerashaivas:

In the context narrated above, every Lingayat must remember how ignorant they were about their own religion, its history, its heritage, its universal philosophy which is fit to make it a religion of the world. This ignorance has been systematically exploited by the intruding Veerashaivas who have totally misled the Lingayats and corrupted the Sharana Dharma from inside.

Veerashaivas wanted the right to work as priests. So they had to struggle hard against Brahmans to get opportunity to work as Priests in all Saiva Temples where they were not even allowed entry. Priesthood was the means of livelihood and survival for them much against the Lingayat principle against idol worship and dependence on the earnings of others. 1881 Census came as a blessing in disguise! In 1990s Veerashaivas of Mysore fought for the status of 'Veerashaiva Brahmins' and they got it. Priesthood and idol worship and demand for Brahmanhood are patently anti Lingayat. It is obvious that for their selfish ends, Veerashaivas misused the whole Lingayat community, distorted their religion, and corrupted their philosophy.

The same diseased mindset of Mysore Lingayats spread to Lingayats in Maharashtra and Nizam states also. They were encouraged by these leaders to demand 'Lingi Brahmin' status (in the 1920s) so that it would help them to become priests in all Shiva temples. They also followed similar tactics and even approached courts. A Special Courts in Nizam territory and the High Court of Bombay ruled in their favour (as explained in the biography of **Chennabasappa Karale,** written by M.B.Hugar, 2018, Dr.M.M.Kalaburgi Adhyana Samsthe, Gadag, pp 45-54; Boratti (2020) gives details of Nizam Court's decision). These developments were direct offshoots of Mysore agitation of 1890s.

For Veerashaivas seeking equality with Brahmins it was essential to prove that Veerashaiva was a part of Vedic Hinduism; Based on the spurious literature in Sanskrit, Telugu and Kannada, created in the previous 100 years by Veerashaivas, they succeeded in the courts to prove that Veerashaivas were Brahmans!

Through such court orders they replaced the Brahman priests in the famous Shiva temples at Parali Vaijanath in 1928 (one of the 12 Jyotirlingas), Veerabhadra temple of Eduru in Chikkodi taluk of

Belgaum district in 1922 and Sangameshvar temple at Kudalasangama (in former Bijapur district) and many other temples elsewhere in the then Bombay state thereafter. Even now the chief priest (Rawal) in Kedarnath temple in Uttarakhand is a Veerashaiva, considered as one of the Panchapeethas.

■

Chapter-5

Attempts to Brahmanize Lingaytas

The attempts to Brahmanize Basava Dharma or Sharana Dharma or Lingayat began about half a century after the end of the revolution at Kalyan in 1167 AD. It also soon coincided with the death of Basavanna in the same year.

Harihar (1220 AD), an orthodox Shaiva Brahmana, wrote "Basavaraj Devar Ragale" in a typical Brahmanical Puarana style. In it Basavanna was shown not as a human being but as an Avataar of Nandi coming down to earth because of the curse of Siva. He is also shown to have done numerous miracles only god can do. Harihar made Basavanna, (the great man) a small god. He mixed history with mystery and magical miracles which is typical of Brahmanical biographies!

Next writer was Palkurike Somanath (1240 AD) of Andhra Pradesh, an Aradhya Brahman who wrote "Basava Puranamu" in Telugu. He again made Basavanna as an Avataar of Nandi but without a curse! He also depicted him as a miracle maker.

The third author was Bhimakavi (1368 AD) who wrote "Basava Purana" in Kannada. He too was a Brahman. Basavanna was continued as an Avataar of Nandi, without any curse.

Shadksharadeva (1655 AD), described Basavanna as an Avataar purusha without a curse and called him "Dvitiya Shambhu" in the same way as Palkuirike Somanath and Bhimakavi. Thus Basavanna, the historical person in the hands of these Brahman authors became an "Avataar Purush" like Vishnu, Rama, Krishna and Shankara. All these authors were proud of the fact that Basavanna was a born Brahman and a great thinker. His thoughts and life were not so important but his Brahmanhood and his fame were!

Later Lakkan Dandesh (1440 AD) wrote Sivatatva Chintamani (another biography of Basavanna and Sharanas). Singiraj (15th century) authored "Amal Basavaraj Charitre", and Virupaksh Pandit of Channabasav Purana (17th century) described Basavanna as the avataar of Nandi. Vrishabheshvar Charitre of Kanchi Shankaradhya (15th century) in Sanskrit too does the same (as analyzed by S.C.Nandimath 1964, Veerashaiva 1-4; Kalaburgi 2005, Lingayat Itihas mattu Bhugol, Lingayat Adhyan Academy, Belagavi)

All the authors of the several Biographies of Basavanna and some more (like Naganaradhya of Nallagad, another Somanatha of Piduparti, Mahadev kavi all quoted by Jaji Devendrappa 2007) quoted above had no difficulty in viewing Basavanna within the teachings of Agamas, Vedas and Puranas. Needless to say that such religious books were totally rejected by Basavanna.

Between 14th and 19th centuries around 50 highly Brahmanized Vedic and Agamic as well as Puranic style books, largely in Sanskrit, were also written by Veerashaivas i.e., Aradhya Brahmans of Andhra origin (Kalaburgi 2017) which largely viewed Lingayatism as if it is based on Vedic, Agamic and Puranic principles.

Around the same time (15th to 19th centuries) the unknown personalities known as Panchacharyas established their five Peethas in Hindu strongholds and holy places at Kedar, Kasi, Ujjini, Shrishail and Balehonnur as the centres of Veerashaivism (Chindal-2019; Kunte-2017; Bijjaragi-2017; Kalaburgi-2017; Chidanandmurthy 2015; Sadhane),

About the same time (15th century) the Panchacharyas also created an artificial and a highly questionable holy book of Veerashaivas' known as

"Siddhant Sikhamani" (Kalaburgi 2017; Bijjaragi 2009; Kunduru Sivabasav Swamiji 2004).

"Lingi Brahman Granthamale" of Sholapur in southern Maharashtra published 62 Sanskrit Veerashaiva books between 1870 and 1910 (Prakash Girimallanavar 2020).

"Veerashaivamat Prakashik" of Mysore published 30 similar books edited by P.R. Karibasavashastri of Mysore (Gunjal 1999).

Another Karibasavashatri N.R. of Mysore published identically styled 20 books through his "Veerashaiva Granth Prakashika" (Gunjal 1999).

In 1928 one Kashinathshastri set up Panchacharya Electric Press in Mysore which released 48 most controversial Veerashaiva books under "Kashinath Granthamale" and he published a quarterly journal of Veerashaivas known as "Panchacharya Prabha" from Mysore (Gunjal 1999). This is how the dominance of Veerashaiva literature had ignored Vachana literature and pushed it to the oblivion till the 1920s.

The same trend has continued even to day by the Brahmin historians on Basavanna, for example, Suryanath Kamath (1980, Archana Prakashan) in his

Concise History of Karnataka describes Basavanna as one of the four Acharyas, namely, Shankaracharya, Ramanujacharya, Basavanna and Madhvacharya among Hindus. Another example is that of Swamy Harshanand of Ramakrishna Mission, who in his A Concise Encyclopaedia of Hinduism (2008) also treats Basavanna as another Hindu Reformer !

■

Chapter-6

Consequences of the Agitation

Consequences of the Mysore Veerashaiva Agitation were far more serious than understood so far. Social historians have not examined its impact seriously. Some aspects of the impact are summarized hereunder:

Mysore agitation of Lingayats in 1891 ended up by achieving the goals of:

(i) **Restoring independence to Lingayat religion** by a Government order dated 5 Janauary, 1891. **This was an unintended bye-product of the Veerashaiva movement although they** had not demanded it. It must be noted that the said **Order does not even mention the word Veerashaiva at all.** It clearly says: ***"3. In enumerating Lingayats, they should be entered by that name both in Creed and Caste in column 3 and 4; but in column 5 the sub-division of the caste should be clearly entered as Sada, Banajiga, Nagarta, Navi, Shetti etc. etc. The*** *enumerator should ask the concerned Lingayat whether he is or not a member of the sub-sect or sub-caste to which he may be known to belong, and his reply should be distinctly entered in column 5"*. **Here CREED means religion. It implies that Lingayat was recognized as a separate religion and the code number for Hindus was not to be used so far as Lingayats were concerned.**

(ii) **Shedding the Shudra tag.** The same order quoted above also says: *"5. The word Sudra should be scored out in the Rules and Instructions, and in the Specimen Schedule prefixed to the Enumerator's Book"*. **This applied to all castes. It means from 1891 Census, the use of the word Sudra and classification of castes into four fold scheme of Hindus was given up. Instead, the castes were shown in a separate Index of Castes in the Census of 1891.**

(iii) **Getting recognition as "Veerashaiva Brahmans".**

Except getting independent status to Lingayat religion, the recognition as Lingi Brahmin was an anti-Lingayat development. Similarly, classification of Lingayat castes as "Veerashaiva Shudras" and other three groups was a total reversal of Basava Dharma which had absolutely rejected the Caste system. This fact and the Veerashaiva mindset permanently alienated lowers class Lingayats from its fold.

(iv) **Formally introducing Chaturvarna system** within Lingayat community through a government order.

The main reasons behind the success of Veerashhaiva agitation were:

There was a huge protest by Brahmans against giving recognition to Lingayats as Veerashaiva Brahmans. They advanced many arguments against the Lingayats demand. (Boratti 2020). Yet, the Government of the Maharaja acquiesced with the demand and decided to allow such recognition. The main reason, in the context of the extensive unrest and total stoppage of Census Operations, seems to be to facilitate smoother Census administration by pacifying Lingayats.

The second serious reasons seems to be the numerical strength of Lingayats who constituted second largest segment (12 per cent) after Vakkaligas (25 per cent) in the total population of the Princely state of Mysore (Mysore Census of 1891).

Lingayats were also leading businessmen and traders apart from being landholders. They were quite influential in the social life of the state and were otherwise peace loving people (Mysore Census of 1881).

Numerous Lingayat mutts were imparting education and social service to everyone irrespective caste because of which they could mobilise even non-Lingayats for social and political causes (Mysore Census 1991). (This fact is recorded in the Report of the Havanur Commission of 1974).

The Mysore royal family, because of its earlier connections with Lingayat religion, was employing only Lingayat cooks and family servants as revealed by Mr. B.L.Rice (Report of 1881 Census) and Narsimaiyyangar (1891 Census Report). The Maharaja was more sympathetic to the liberal minded Lingayat philosophy. Until 1610 the Wodeyar kings of Mysore were Lingayats (as stated by B.L.Rice in the Census Report). Due to all these reasons, the Mysore Lingayats succeeded in getting recognition as they demanded from the Government.

■

Chapter-7

Positive Consequences of the Agitation

Whatever the outcome, this agitation definitely brought about important changes in the socio-cultural spheres of Mysore state. It established, rightly or wrongly, equivalence of Lingayats with Brahmins who were till then considered supreme in all social and religious matters. After the agitation, several changes in the scene followed. They are:

(a) Lingayats in the garb of 'Veerashaivas' whether right or wrong, emerged as the competitors to Brahmins. The bellicose Brahmans relented and stopped preventing Lingayats from entering temples.

In Madras Presidency Lingayats were not considered as Shudras. However, in Bombay Presidency Lingayats were treated as Shudras by the courts till 1920. Sporadic instances of refusal of temple entry to Lingayats outside the princely state of Mysore had continued elsewhere.

general morale to the upper caste sections of Lingayat community. The Lingayat mutts became more active and the Jangama priests could feel proud of the recognition. And that is how even today these very sections of Lingayats are reluctant to give up their false identity and prefer to call themselves Veerashaivas.

(c) The new found recognition, Tribe Pride and the sizeable Lingayat strength in the population of Mysore state, helped Lingayat Leaders like M.Basavayya, a follower of Sirigere mutt from Tumkur district, K.P. Puttanna Chetti of Bangalore, Gubbi Totadappa, Sahukar Mallappa, and many Nagarth Lingayats became important in the social and political spheres of Mysore state.

Within the next twenty five years, Lingayats led by M.Basavayya began the demand for first ever Backward Classes Commission in Maharaja's state. From 1915 onwards this demand led to the appointment of Miller Committee of 1918 by the Maharaja. Constituting that Committee was opposed by the then Diwan, Sir M.Vishveshvarayya and he resigned on that count. In fact, many people saw it as an agitation of Lingayats against Brahmans.

Indeed, Havanur Commission on Backward Classes records the contributions of Lingayats to the Backward Class Movements in Karnataka and its success. (Herdekar Manjappa, 1921, Veerasaiva Samaj Sudharane, BBD Press, Bangalore; Havanur Commission Report 1973).

(d) Lingayats became politically active. Lingayats were prominent in the formation of Praja Mitra Mandali which later became Praja Congress Party with M.Basavayya as a leading member in Mysore state. More and more Lingayats took to political life.

(e) It also ensured the prestige to the Lingayat Scholars in the Royal Court of Mysore which was till then the monopoly of Brahman Scholars. The immediate beneficiaries were P.R. Karibasavshastri, N.R. Karibasavappashastri, and later Sirsi Gurushantshastri and so on.

(f) Lingayats who were till then treated as Shudras and not allowed entry into the temples were allowed not only entry but many of them became priests in several temples. But outside Mysore princely state the prohibition of temple entry had continued.

(g) Mysore Lingayats provoked the Lingayats in Bombay State and Hyderabad Nizam State to demand the same rights as Mysore Lingayats. Thus began the court cases and disputes between Brahmin Priests and Lingayats in Bombay State and Nizam state.

(h) Based on the Mysore precedence, Lingayats won the court cases of Eduru Virabhadreshvar Temple (1922) in Bombay State, and the Parali Vyjanath Temple case in Nizam State (1928). In both cases, it was His Holiness Hanagal Kumarswamiji who was the person behind the scene and acted as the guide and the guru for the litigation to which the local Lingayats responded spontaneously. As a result, most of the Brahman priests in Saiva temples were replaced by Jangama Lingayats in Karnataka, Maharashtra and Telangana.

■

Chapter-8

The Negative and Long term Consequences of the Agitation

The negative fallouts of the Mysore Veerashaiva Agitation were too serious. Historians have not sufficiently highlighted the long term comprehensive and negative impact of Mysore Agitation of Veerashaivas on the Lingayat community. Most of the present day Lingayats in erstwhile Mysore state as well as those outside do not know these facts.

A majority of Lingayat mutt heads including present Suttur Swamiji, the heads of Tumkuru Siddhaganga Mutt, and Chitradurga Mutt also do not seem to know much of this movement. or, if they know, it is surprising why they are keeping mum on the issue. Indeed, some of them do not like also that these facts be brought out in public. Is it their political orientation, or love of priestly clan, or fear of consequences which is at work is difficult know. For all these reasons, the true story must be told. Here is a long list of direct long term and comprehensive negative consequences of Mysore

Veerashaiva Agitation of 1890s on the wider Lingayat community.

(a) The unified Lingayat community consisting of 102 different groups who came from myriad Hindu castes and joined Basavanna in the twelfth century **were permanently isolated and removed from the mainstream Lingayat fold**. Only upper layers like Ayyas, Aradhyas, Jangamas, Banajigas, Panchamasalis and Gowda Lingayats, Nonabas and Sadars and such other divisions remained inside Lingayat fold. They disowned the "low" occupational groups like cobblers, rope makers, tanners, scavengers, oilmen, washer men, weavers, tailors, masons, boat men, etc. They were totally alienated by the Mysore Veerashaiva movement. Indeed it was their ouspoken claim also. Many times, Karibasavashastri, in reply to Palalli Ranganna (a Brahman) told clearly that lower castes cannot be Veerashaivas or Lingayats (Boratti 2020).

(b) **The assertions of P.R. Karibasavashastri about the origin or about the chaturvarn system among Lingayats are ridiculous, foolish and utterly baseless. The objective**

viewers and foreign scholars have found such claims as contradictory to Lingayat religion as explained by Enthoven quoted before.

(c) Basavanna's principles of basic human equality and universal humanity were sacrificed at the altar for obtaining Brahmanhood for a few and reverting to Varnashram system. Such was the travesty of truth. What was more shocking was the blatant and open manner of disclaimer of the basic tenets of Lingayatism. It should have been treated as a matter of shame on those leaders.

(d) Mysore agitation gave a fillip to the rising dominance of priestly castes/groups/divisions in Lingayat community. These are Ayyas, Jangamas and Aradhyas. In the course of following three decades, **these priestly castes began serious study of Sanskrit language and Vedic, Agamic, Puranic and Shastric literature. This was also the period when more and more Sanskrit schools were set up by some leading Lingayat philonthropists** (such as Warad Mallappa of Sholapur, Sakkari Karadeppa of Ballari, R.C. Artal of Belagavi and Ele Mallappa Setty of

Bangalore) and mutts such as Tumkur Siddhaganga mutt, Suttur mutt, Sirigere mutt, Tontadarya mutt. Many of them are now closed and some are still continuing. **It was during this time that more and more junior swamijis were sent to Kasi for studying and training in religious literature, Sanskrit and Vedas.** All these developments had totally negative effects on the original principles of Lingayat religion of Basavanna.

(e) This was later blamed on His Holiness Hanagal Kumaraswami who was not alone blameworthy. But he continued the same spirit of Mysore Veerashaivas further to its ruinous state permanently. He was living in Kollegal during the Mysore agitation and imbibed the claims of Veerashaivas. He was largely ignorant of Vachanas and Sharana Sahitya since most of the Vachanas were discovered only after 1920.

It is told by some pontiffs of Virakta mutts that Hanagal Kumarswamy was not selected for appointment to head, the then most powerful Chitaldurg Murugha Mutt. And because of that he proceeded to undermine its power by organizing Lingayat community around his new found faith and spirit of Veerashaivism. Many scholars attribute Kumaraswami's failure to become head of Chitradurg mutt as the motivating factor to gain upper hand against Jayadeva Swamiji of Chitradurg Murugha Muth and to do what he did. ***He tried to organize Upperclars Lingayat castes in entire Karnataka. He was instrumental in the Parali Vyjanath temple dispute and Lingayats claims to Lingi Brahmanhood. He was a staunch Veerashaiva Jangama himself and believed in their superiority just as Brahmans do in their own supremacy! Therefore he made Akhila Bharata Veerashaiva Mahasabha to pass a resolution making it compulsory to appoint only Jati Jangamas as heads of all Lingayat Mutts. Secondly, for training of Jangamas he founded a Training centre at Sivayoga Mandir in 1910. He also founded Akhil Bharat Guruvargattejak Mahasabha in 1919 at Mysore.***

In those days even the most well-meaning Lingayat leaders were all ignorant of Vachan Sahitya since most of it was discovered much later. The only books available were those of Veerashaivism. So they very seriousy and sincerely believed that Lingayats and

Veerashaivas were one and same. They worked hard for the development of the community in right earnest no matter in whatever name.

(f) Either out of ignorance or out of the spirit of Veerashaivism or out of resentment against Chitradurg Mutt, Hanagal Kumaraswamiji' became the rallying point to establish Akhil Bharat Virasaiva Mahasabha (ABVMS) at Dharwad in 1904, **just fourteen years after Mysore Agitation for Brahmanhood.**

(g) The saddest part of newly founded ABVMS is that in its very first session, guided by the misleading version of the religious leader Sri Hanagal Kumarswamiji, it resolved that:

(i) ***Veerashaivas are Hindus; (how false!)***

(ii) ***Veerashaivas accept and follow Vedas and Hindu Scriptures;*** (totally wrong!) ***and***

(iii) ***Only persons of Jangama caste should be appointed to all Veerashaiva Mutts as their heads (an absolutely wrong decision).***

One may observe how similar are these resolutions when compared to the demands of

Mysore Lingayats in 1891 Census. They simply echo the ethos of Mysore Veerashaivas although ABVMS was founded first in Dharwad. Hanagal Kumarswamiji was a product of that Veerashaiva movement (he was then living in Kollegal as a religious apprentice in a mutt).

(h) Kumarswamiji thought that only way to remove differences between Veerashaivas and Lingayats, between Gurumutts and Viraktas would be ***to impart a uniform training to all new swamis by selecting them early and training them in Veerashaivism.***

(i) For that purpose, much against the opposition of M. Basavayya, Chikkodi Panditappa and others, he got approval of ABVMS in 1908 and ***established the Srimad Veerashaiva Training Centre in 1909 at Sivayoga Mandir near Badami in the then Bijapur district***. The training syllabus consisted of teaching Sanskrit, Vedas, Agamas, Upanishats, Shaktivisishthadvaita philosophy etc.

(ii) ***The young boys, largely from Jangama caste, were eligible to get admission. They were trained more in the Vedic,***

Agamic and Veerashaiva tradition as against Sharan Dharma.

(iii) Since 1910 to this day, in more than 109 years this Centre has trained thousands of Virasaiva Swamijis who are now heads of nearly 3000 Lingayat mutts.

(iv) As such, a overwhelming majority of those swamis, who were trained in Sivayoga Mandir, has its first love only for Veerashaiva. Basavanna is only for sermons, and for mobilizing funds.

(v) Having observed these developments, Reverend Uttangi Chennappa, a Protestant Preacher and, an eminent scholar on Lingayatism, said: ***"If Panchacharyas are the external enemies of Lingayats , the Viraktas are their internal enemies"*** (Gunjal 2008, page 74).

(i) These developments have killed the universalistic and egalitarian Lingayat religion founded by Basavanna and his band of Sharanas of twelfth century.

(j) Lingayat community has now numerous swamijis (most of them are men of straw)

owning huge assets, exhibiting them without shame, indulging in petty sub-caste politics, diverting public contributions to their original family members, and a few of them being terribly scandalous in character.

It must also be said that a small number of the Lingayat Swamijis are men of great scholarship, impressive character and are imbued with dedicated service to humanity. They are the real assets of Lingayat community.

(k) Kumarswamiji thought that the interests of all Jangams and priests must be safeguarded. For that purpose in 1919 he organized the Akhil Bharat Virasaiva Guruvargottejak Mahasabha at Mysore. This fostered the unity among Jati Jangamas and ruined the Basava Lingayat. No wonder that he is everywhere hailed by Jangamas as the 'Prathasmaraniyaru' (to be remembered first in the morning prayer).

(l) **This is how caste was brought back strongly into Basava-Lingayat. This is how Brahmanical practices and Sanskrit have gained ascendence in Lingayat community. That is how Veerashaivas are today misleading gullible politicians and ignorant**

rural Lingayats to believe that Veerashaivas and Lingayts are one and the same! And they are asserting also that Lingayat is a part of Hinduism.

(m) Veerashaivas insisting on Vedas, Agamas, Upanishats, Shastras and Puranas and their claims of being Hindus seems perfectly correct, if one takes into account the fact that Veerashaivas originally were indeed Brahmans. As explained in the discussion of certain Agamas above cited, Veerashaivas have Gotras which Lingayats don't have. Veerashaivas follow Vaidik traditions such as Homa, Havana, Yagna which the Lingayats do not do. They also do Ayyachar in the same manner as Munjive or Upanayan ceremony among Brahmins which the Lingayats do not do. They worship Sthavaralinga and love to work as priests; They practice caste system explained above; Perhaps Brahmans especially Shrotriya Saiva Brahmins and Aradhya Brahmins of Andhra Pradesh joined Basava-Lingayat because Basavanna was a born Brahman!

Dr. M.M. Kalaburgi in an article "Jangamaru Moolatah Brahmanaru" (Jangamas were originally Brahmins) published in **Marga-4** gives examples of half a dozen inscriptions relating to Panchacharyas which describe them as Brahmins and identify them by Brahmanic Gotras like Bharadhwaj, Kashyap etc. **Obviously, therefore, they were fighting for recognition as Veerashaiva Brahmins or Lingi Brahmins. Strangely or rather stupidly, other Lingayats believed and followed them like a flock of dumb and driven sheep! Consequently, Lingayat community finds itself in the current quagmire.**

(n) If the Mysore Agitation was only for obtaining Brahman status, it would have been a simpler issue. But encouraged by the success of their fooling the entire Lingayat community and by blackmailing the Government, they proceeded to corrupt the Lingayat literature and religion. In 1927 a Veerashaiva stalwart by name Kashinathashastri assisted by Veerashaiva Panchacharyas established a Printing Press by name **"Panchacharya Electrical Printing Press"** and began publishing a periodical titled **"Panchacharya Prabha".** Further, to publish bogus books against Sharanas, Basavanna, against Neelamma, Nagamma, Chennabasavanna he established "**Kashinath Granth Mala**". He indulged in assassinating their character, distorting Vachanas etc. More than fourty-five such books including reprints of the older books but with fresh corrupt additions having pro-Veerashaiva content were released by him. Three of those books were questioned in the courts.

In the 1880s and 1890s Veerashaiva Swamis had pursuaded a rich Lingayat businessman by name Warad Mallappa of Sholapur to fund a number of books. 63 such bogus books were published distorting Lingayat philosophy, history and religion under the banner "**Lingi Brahman Granthamala**".

(o) Emboldened by all the events explained above, today the Veerashaivas Panchachayas are misleading every.one saying that they founded Lingayat religion, that Lingayat and Veerashaiva are one and the same and so on.

(p) Although the ABVMS has been pursuing with the Central Government since 1990s seeking recognition to Lingayat as a separate religion (which goes against their very first resolution of 1904 and against the claims of Panchacharys), it is still supporting Veerashaiva gurus who claim they are Hindus. It is unable to come out of the mould of 1904. That has been the negative impact of Mysore Agitation.

(q) As a result of these developments, almost every Lingayat in the territories of the erstwhile Princely State of Mysore, says that he or she is a Veerashaiva while, in fact, they are simple Lingayats. A vast majority of them belong to Gowda Lingayat, Nonaba, Sadar, Badaga, Tammadi, Banajiga, Setti or other such sub groups among Lingayats. Very few are Aradhyas, Jangamas and Ayyas who are known as Veerashaivas!

(r) But contrary to all these pieces of their evidence, the same Veerashaivas led by their Panchacharyas are now claiming the status of Scheduled Castes! One of them, in Maharashtra on the basis of a Sheduled Caste Certificate, got elected to Indian Parliament in 2019 from Solapur Constituency. Recently his disqualification is pending in the Court. Some prominent politicans have obtained scheduled caste certificate claiming that they are "Beda Jangamas".

How can suddenly, within the living memory, Lingi Brahmans become a Dalit Scheduled Caste?

How can and how long such a falsehoods, gimmicks or mimicries, a high-pitched drama / circus be allowed to go on in a vibrant open society and democracy of ours?

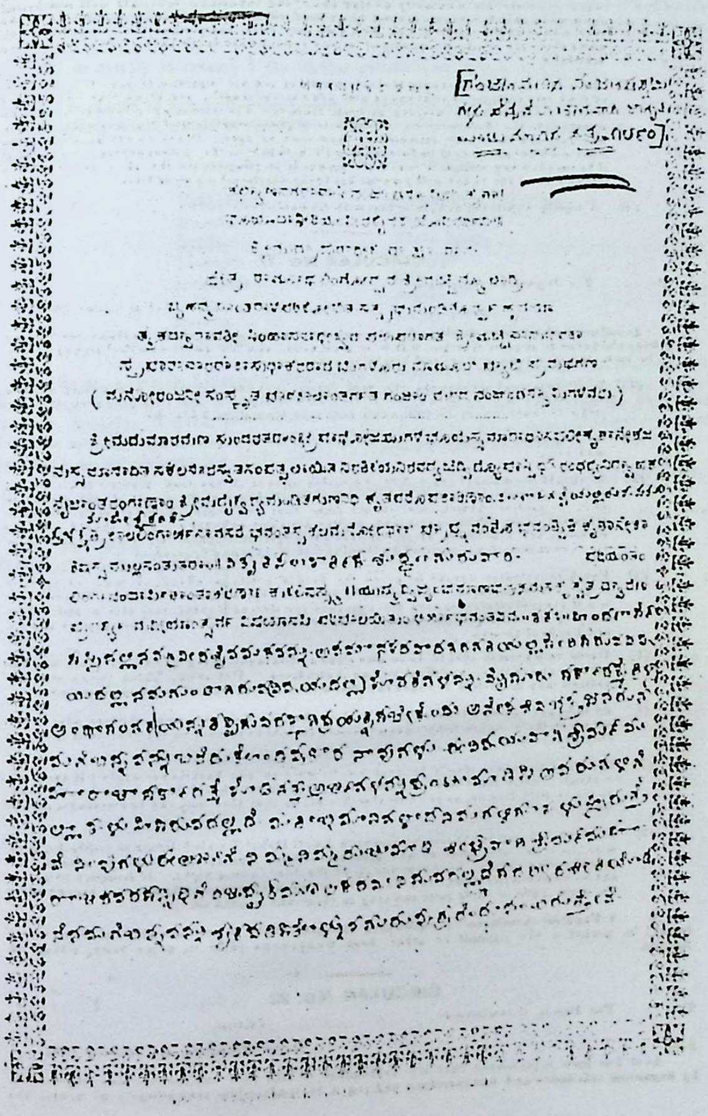
The preceding narration is sufficient to throw enough light to understand the metamorphosis of Lingayat community from an egalitarian, casteless, classless humanistic universal religion to a group of Hindu castes having the exactly opposite attributes due to the internal explosion caused by the intruding Veerashaivas of Brahmanic origin. Mysore Veerashaiva agitation was thus a throw back to non-egalitarian blind faith based on imaginary puranic versions of Hinduism. Sooner the Lingayats realize this blunder better it would be and would help them come out of the tentacles of Veerashaivism and the misleading influence of some pro-Veerashaiva mutts.

■

Appendices

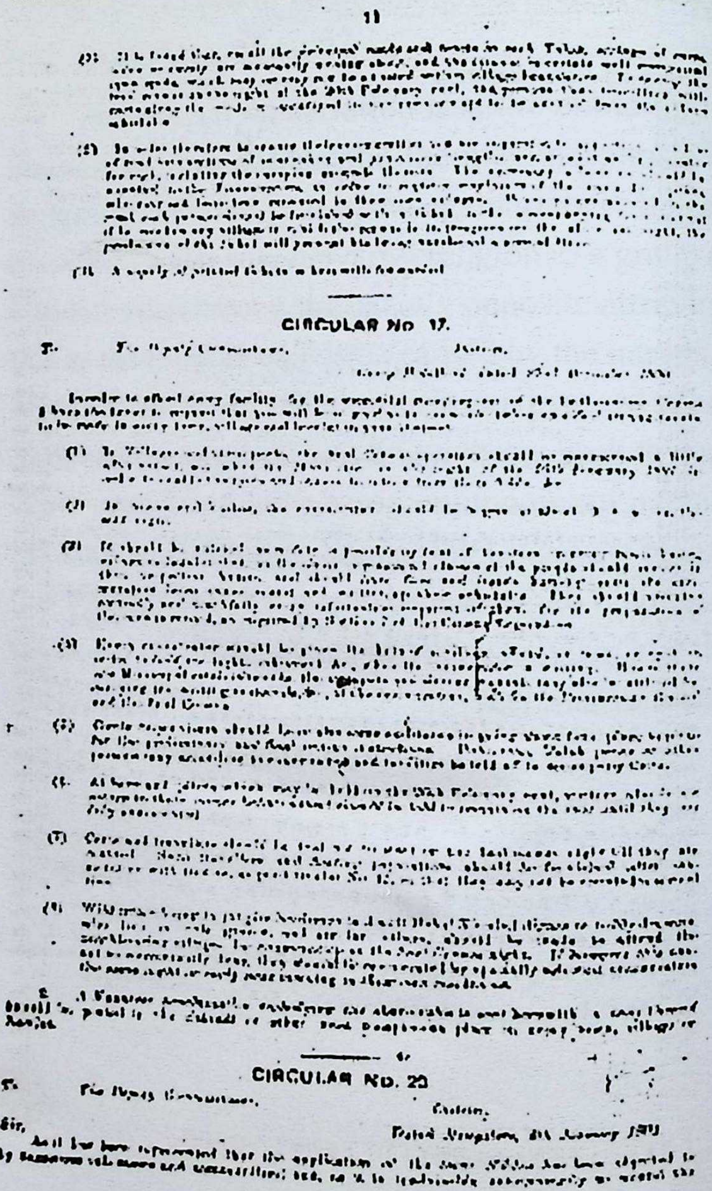
ಗಂಜಾಂ ಮಠದ ಪತ್ರ

ಪತ್ರ – [illegible]



ಜನವರಿ 5, 1891ರ ಅಧಿಸೂಚನೆ

a) Notification of Mysore Government circular - 20 dated 05.01.1891 relating to enumeration of Lingayats



11

CIRCULAR No 17.

CIRCULAR No. 23

susceptibilities of any section of the people in the forthcoming census. I have the honor, under the orders of Government, to request that you will be so good as to direct all the enumerators under your control—

(1) not to ask the [illegible] to any people or individual.

(2) to write in column 6 of the Enumerator's schedule the most commonly [illegible] and known name of the tribe, caste, or race of the community to which the enumerated belonged

(3) to specify in column 8 the further subdivisions, if any, of the same.

2 It should be noted that nearly every tribe, caste or race, however, has its own further subdivisions, which should be correctly exhibited in the appropriate columns: e.g.

Column 6	Column 8
Vakkaliga.	Gangadikara Vakkaliga.
Kuruba.	Hale Kuruba.
Holeya	[illegible]
Lingayat.	Banajiga.
Lingayat.	Sada.
&c.	[illegible]
Paraya.	Kongu Paraya.
[illegible]	[illegible] &c. &c.

3 In enumerating Lingayats they should be entered by their caste [illegible] in columns 6 and 8 [illegible] in column 8, the subdivisions of the caste should be clearly entered [illegible] as Sada, Banajiga, [illegible] &c. &c. The enumerator [illegible] the [illegible] or [illegible] of the sub-sect or sub-caste to which he may [illegible] whether the [illegible] is [illegible] distinctly stated in column 8.
[illegible] and his reply should be distinctly stated in column 8.

[illegible] accompanies for wide publication.

6 A Kannada [illegible] embodying the above [illegible] in the Rules and Instructions, and in the

5 The word [illegible] should be struck out [illegible] Enumerators' Books
Specimen Schedule printed in the [illegible]

1891ರ ಮೈಸೂರಿನ ಜನಗಣತಿಯ ವಿರುದ್ಧ ವೀರಶೈವರ ಆಂದೋಲನ ಕುರಿತು ಕರಿಬಸವಶಾಸ್ತ್ರಿ ಅವರ ಅಭಿಪ್ರಾಯಗಳ ಬಗೆಗೆ ಎಡ್ಗರ್ ಥರ್ಸ್ಟನ್ ಅವರ ಹೇಳಿಕೆ

[illegible]

Mr. Karibasava [illegible] that the Shan [illegible] the linga, and [illegible] Virshaivs consist of Brahmin [illegible] vat Agma, [illegible] Marga Virshaivs [illegible] Virshaivs. In his opinion the duties and penances imposed on the [illegible] of these classes are:—

1. The ashtavarna
2. Penances and bodily emaciation
3. The worship of Siva without sacrifice
4. The recital of the Vedas

The Professor asserts that the Hindu acharyas of B[illegible] Gotrakaras and Sanyasis are binding on Virshaivs, and quotes from various Sanskrit works texts in support of this view. He also furnishes a mythical account of the origin of the Lingavats at the time of the creation of the world.

A committee of gentlemen appointed in the Belgaum district to consider the question of the origin of the Lingayats base their opinion on a Sanskrit work, the Paramarahasya, and give the following account:—"When the God Shiva wished to people the earth, he created from his mouth five acharyas, namely, Manda Radhyacharya, Ekoranadhyacharya, Revanaradhyacharya, Panditaradhyacharya and Vishvaradhyacharya. These five acharyas propagated the Lingayat portion of mankind. Each of them founded a gotra, namely, Bhringi, Vira, Vrisha, Skanda and Nandi, and their five seats are Shrishaila, Kollipaki, Ujjaini, Kashi and Balihalli."

A third account prepared specially in connection with the census of 1901 begins by controverting the common opinion that Basava founded the Lingayat religion, that it was in origin anti-Brahmanical, and that it abolished caste distinctions. The account continues as follows: "A little enquiry will clearly show that it was not Basava who founded the religion, but that he only revived the previously existing and ancient religion; that it is not anti-Brahmanical, but that it protests against the efficacy of animal sacrifices and that the religion itself is founded on the authority of the Vedas, treating of animal sacrifices just as the Shr Vaishnav and Madhva religions have rejected certain portions and adopted certain others of the Vedas. Consequently it is incorrect to say that the Virshaivs reject the authority of the Vedas." The writer maintains that caste distinctions are not foreign to the nature of Lingayatism, and asserts that they have always existed. According to him, the orthodox theory is that, when Brahma was ordered to create the world, he requested Siva to teach him how to, whereupon Siva created aprakrutis. Brahma created the world from the five elements of nature, and produced the prakrutis. The Lingayats are the aprakrutis, and the Brahmans the Hindus prakrutis. Here follow many quotations from Sanskrit Agmas in support of the facts alleged. It is unnecessary to weary the reader with the texts and their translations. The object in referring to these latter day accounts of the origin of the Lingayats is to show the modern tendency of tradition to bring Lingayatism into line with Brahmanistic Hinduism. The works referred to by the learned authors

to be Sanskrit writings of not more than 500 years ago, and cannot be taken as proof that the Lingayat religion is of greater antiquity than the 12th century, or that it has always been observant of caste distinctions. The persistence with which these points are advanced at the present day is, however, worthy of careful notice. If Lingayatism was an island thrown up within the "boundless sea of Hinduism," it would appear that the waves of the ocean are doing their utmost to undermine its solid foundations. The Lingayats in

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ಆಜ್ಞೆ.

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE.

Read:—

Memo No. 7176 Dated 16th January 1911 from the Revenue Commissioner in Mysore, Forwarding letter No. 1992 dated 13 th January 1911 from the Census Superintendent in Mysore submitting for the orders of Government, the prayer of the " Lingayets " of Mysore to be allowed to return themselves in the cast column of the census Schedule as " Virashaiva or Lingadhari Brahmins Lingadhari Kshatrias etc. "

Order thereon No. F. 3961-cen 31-10

Dated Bangalore, 25th January 1911.

Government consider that there is no objection to allowing the Lingayets to return themselves as Hindus by religion in column 3 of the Schedule and Lingadhari or Virashaiva Brahmins, Lingadhari or Virashaiva Kshathrias etc as the case may be by caste in column 7 (a) provided they give the names of the sub-castes as ordinarily known such as Aradhya. Gurusthala, Panchachara gowda etc. for entry in column 7(ii) provided for the purpose and provided also that such answers are " to the best of the knowledge or belief " (section 7 of the Census Regulation) of the person giving the answers. The petitioners may be informed accordingly.

2 The attention of the Census Superintendent is invited to what took place on this subject at the Census of 1901 as given at qage 183 of the Census administrative volume 1901.

Sd/- T. Lakshmi Narasimha Rao
For offg secretary to Govt.

3055

Copy is forwarded to Mr. Kari Basappa sastri for information.

S. Shankaralingaya
for Deputy Commissioner
Mysore District

Mysore
30-1-11

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If someone says he is not able to see even when a mirror is placed in front of him, then it is not due to a defect of the mirror but surely due to a defect of his eyes. This work is such that it does a 'surgery' on defective eyes.

The first great person who tried to remove the cataract of eyes that developed over several hundreds of years after the twelfth century was the "Father of Vachana Literature"- Dr. Fa.Gu. Halakatti. Yet, still remaining cataract is being removed by the dedicated efforts of Dr. S.M. Jamdar in this book that is solely based on the officially published documents related to the census of the Government.

During the time of the census conducted by the British, one community of Lingayats, assuming the self declared role of 'community leaders' and being blind followers of the orthodoxy, accepting the Hindu Varna System of Brahmins, agitated in 1890s with the only intention of gaining "Lingi Brahmin" and "Aradhya Brahmin" status. That agitation leads to serious negative effects and shock waves in the society. All such matters have been presented by the author with documentary evidences for the benefit of the general public, especially Lingayats.

Go.Ru. Channabasappa